THE

ORDEAL.

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POLITICAL.

"Let statesmen, then, reflect on these things; and in the present awful crisis of affairs, let them often ponder upon the priciples which should direct their publick conduct. Without neglecting the increase of their internal resources, by wise regulations, and gradual improvements of the civil and military constitutions of the countries intrusted to their care, let them constantly look *from* home, and remember that each state forms a part of the general system, liable to be affected by every derangement which it may experience; and of necessity, obliged to trust for its safety to a concurrence of other causes besides those which domestick policy can control."

RIGHT OF SEARCH.

AN authentick history of the negociations in relation to the treaty which Messrs. Munroe and Pinckney formed with the British ministers, Lords Holland and Auckland, would afford the American citizen abundant proof, not only of the insincerity with which that ministry were treated by us, but of the apparent determination of Mr. Jefferson's government, never to ratify any compact, which might be agreed upon by their ministers extraordinary. In considering the correspondence of Mr. Madison upon the subjects intrinsically connected with the discussion of that instrument, we are forcibly instructed in the absurdity of his expectations of British concessions; concessions which could never have been made to us without a sacrifice of the most vital interests of the maritime supremacy of Great-Britain, by means of which she had been enabled to stand alone and immoveable amidst the tempests which surrounded her, and which had rendered her alike the safeguard of the liberty of the suffering world, and the wonder and terrour of her enemies.

It is very well understood, that the principal difficulty which impeded the progress of the negociations, which protracted it for several years, and which ultimately caused its rejection by Mr. Jefferson, was the determination of Great-Britain never to agree to our claim of the universal immunity of the American flag in merchants' ships. Under the treaty commonly called 'Jay's treaty,' we experienced a growth of prosperity more rapid than that which any other nation had enjoyed. The democratick party in the United States, by their rebellious excesses in opposition to the ratification of that treaty, had pledged

themselves to obtain one when the articles of the first should expire, which should be more beneficial to the country. This pledge has been a principal cause of all our difficulties, *and ought to be a cause of our eternal hatred of Mr. Jefferson and his administration.*

Under the auspices of the administration of Mr. Fox, it was certain that many advantages would be conceded to us, which could have been obtained from no other ministry that had ever existed since we had been acknowledged an independent nation. But the benefits which we had already derived from the operation of the old treaty, so much denounced by the democrats, were so apparent, that even the Fox administration were unwilling to grant the same terms a second time; whilst Mr. Madison, with a wonderful gift of practical negociation, insisted with the most obstinate hardihood upon receiving *other* benefits, which he ought to have known could never, even in the last extremity of distress, have been granted by the British government, and benefits too, to which we had no pretension.

The following extract from Mr. Madison's letter of instruction to Messrs. Munroe and Pickney, dated May 19, 1806, will most strikingly evince the absurdity of his expectations.

'The first article of the project comprised in the instructions of 1804, relates to the impressment of seamen. The importance of an effectual remedy for this practice, derives urgency from the licentiousness with which it is still pursued, and from the growing impatience of this country under it. So indispensable is some adequate provision for the case, that the president makes it a *necessary preliminary to any stipulation*, requiring a repeal of the act shutting the ports of the United States against certain British manufactures. At the same time he authorises you, in case the ultimatum as stated in the article above referred to, should not be acceptable to the British government, to substitute one in the words following, 'No seaman nor sea-faring person shall, upon the high seas, and without the jurisdiction of either party, be demanded, nor taken out of any ship or vessel, belonging to the citizens or subjects of one of the parties, by the publick or private armed ships or men of war, belonging to or in the service of the other party, and strict orders shall be given for the due observance of this engagement.'

That the concession thus claimed could never have been realized, is apparent; because we had no right to demand it, and because if we had, Great-Britain would have very properly refused it on the ground of the most urgent necessity.

'It is evident,' say the Edinburgh Reviewers, 'that the right to search a foreign vessel for deserters is of the very same nature, and governed by the same rules, with the right to search a neutral vessel for contraband goods. You have a right to search for those goods, only because you are injured by their being on board the vessel which trades with your enemy; you have a right to search for your own runaway

seamen who take shelter in the vessel, because you are injured by their being enabled to escape from you. If a neutral carries contraband goods, such as armed men, (which indeed treaties frequently specify in the list) to your enemy, he takes part against you; and your remedy, your means of checking his underhand hostility, is to stop his voyage, after having ascertained the unfair object of it. If the same neutral gives shelter to your seamen, he takes part with your enemy; or if you happen not to be at war, still he injures you, and your remedy in either case, is to recover the property, after ascertaining that he has it on board. In both instances, the offence is the same,—the foreign vessel has on board what she ought not to have, consistently with your rights. You are therefore entitled, say the jurists, to redress; and a detection of the injury cannot be obtained without previous search.'

The same writers, whilst they deny the right of searching ships of war, maintain peremptorily that of searching merchant vessels, as follows:

'We now come to the right claimed, of searching private vessels for deserters. Some of the principles which were incidentally explained in discussing the first point, seem sufficient for the decision of this also. It was proved that a merchant ship is, in every respect, differently situated from a ship of war; and that no reason can be offered why it should not be subject to visitation, if suspected of carrying contraband. If a government pretends to be responsible for the conduct of each individual trader within its territory, we know that it is engaging to fulfil an impossible condition: and we are entitled to conclude, that it means to mock or to deceive us. The method of searching seems the only way of preventing or detecting the unfair dealings of neutral merchants. When confined to national ships,* it unites a degree of security to the rights of the belligerent, with an attention to the convenience of the neutral, which no other contrivance would possibly secure. Now, there seems to be no good reason for excepting the case of deserters from this right. If the crew belonging to an English man of war escape on board of American merchantmen, it is difficult to discover why they should not be pursued there, and brought back by their lawful commanders. It is preposterous to call each merchant ship a portion of the territory of the state, because the jurisdiction of the state extends to the persons on board of it. The same jurisdiction extends to the subjects of the state, though by any accident, they should be swimming at a distance from the vessel. An Englishman who should commit murder in this situation on the high seas, would be tried at the Admiralty session; and yet he was on no part of the English territo-

* This was done in the Russian treaty 1801; and Lord Grenville expressed his approbation in his celebrated speech upon that occasion.

ry. An English vessel, too, in a foreign port, is held to be foreign territory. If, then, deserters are pursued into a merchant ship on the high seas, they are only pursued on common ground; and no violation of territory takes place, any more than if they were picked up swimming at sea in their attempt to escape.

We have already shown, that all the reasons, derived from mutual convenience, are in favour of giving the belligerents the remedy of search for contraband in neutral merchant vessels. The same reasons apply almost as clearly to a search for deserters. There is only one circumstance, indeed, which can be supposed to distinguish the two cases. It is not so easy to determine which of the crew visited are deserters, and to seize them alone, as it is to determine that there are contraband goods, or hostile property on board, and to bring the vessel in for condemnation. The danger is certainly somewhat greater of our cruizers seizing American seamen, instead of British, than of their stopping vessels laden with neutral or innocent cargoes, instead of vessels pursuing an illegal voyage. But though this may render the adjustment of the mode in which our right of search shall be exercised a little more nice, it does not amount to such a difficulty as will invalidate our title to use that remedy.'

It is evident on pursuing the arguments on this question, contained in Mr. Madison's letter to Mr. Munroe, of Jan. 1804, that they refer almost exclusively to the odious *practice* of Great-Britain, in not properly discriminating between her subjects, and American citizens; but do not affect the abstract right of that nation to take her own sailors wherever she can find them. Our laws, which admit the naturalization of inhabitants of all nations, are in direct repugnance to those of Great-Britain, which prohibit the *expatriation* of British subjects. As it is probable that neither nation will recede from its fundamental laws, the difficulty which has arisen in consequence of the practical opposition of the neutral to the belligerent regulations, ought to be settled by compromise. The right of search of neutral merchant vessels, however we may presume it undoubted in the abstract, is in the practice highly odious to us and oftentimes disgraceful to the British searching officers. Besides it has many strong opposers in this c untry; and it may be necessary to enter into the discussion of the subject yet more at large. It is only brought forward at this time to show that our administration have most obstinately adhered to a claim of exemption, with a confidence and pertinacity that could only be warranted in a case where the right was not only clear, but unquestionable. But Mr. Madison has caused his demand in respect to the American flag in merchant ships, to be made the *sine qua non* in the negociation; when, to say the least, the British have always had a very strong side in regard to the right; and

every ministry has been willing to enter into arrangements, by which the practice so much and so justly complained of by us, might be regulated to our satisfaction.

REVIEW.

WE have always endeavoured since we have undertaken to conduct the Ordeal, to be strictly impartial respecting such communications as we may occasionally receive from correspondents. The pages of this Journal are alwas open to opinions on literary, political and religious topicks, which are sufficiently local in their nature to come within the compass of the original intention of the publication. But the editors do not intend it to be understood, as an inference, that they subscribe to the opinions of all the productions, which, from the very nature of their plan, they consider it proper to publish. The Remarks which follow were sent to us for publication; they are local, and are published of course. The editors, however, do not consider themselves responsible to the tribunal of taste or literature, for the accuracy of the critical sentiments contained in the Remarks; but on the contrary, they feel themselves deterred by motives of delicacy, from taking any side in the controversy to which the criticism may possibly lead. The admirers of the Sermon will have an opportunity to reply to the 'Remarks' through the same medium, which conveys them.

REMARKS

On a Sermon delivered at King's Chapel, Boston, 1st January, 1809.

By Samuel Carey.

THE publick have lately been gratified by an Ordination Sermon, which reflects great credit on its author, the Rev. W. Channing. A funeral sermon and a second ordination sermon have also been published by gentlemen in considerable estimation as preachers: all have been admired, though not perhaps in an equal degree. The discourse proposed to be now examined, though it may not bear a comparison with either of the others above referred to, contains many very excellent observations. And here it is proper to state, that the remarks which follow arise entirely from a desire to make the author of the sermon in question more useful and acceptable both as a minister and a man. It is to be regretted that the gentleman did not submit his discourse to the examination of some candid and able friend before he ventured to commit it to the press.

The first striking impropriety in this production is the extreme length of several of the sentences. The second sentence contains thirteen lines, the third contains upwards of twenty-five, and there are many others that are tediously long. If these sentences had been prop-

erly separated and curtailed, the ideas would have been more forcibly conveyed, and the sermon advantageously shortened. This is peculiarly remarkable in the sixth sentence, which contains about fourteen lines. The author says, 'If in the confusion of worldly business, and 'in the ardour of worldly attachments, men, however willing to go 'right, are constantly in danger of mistaking the road, are forever de-'viating from the course which terminates in heaven, into winding 'paths, where dangers terrify, and darkness bewilders them; then 'they who stand ready to take them by the hand, and lead them back 'to light, and hope, and safety, whose friendly voice warns them of 'their danger, admonishes them of the pitfalls which lie before them, 'consoles them when they sink fainting to the earth, and animates 'them to press forward in the race, and be crowned at the goal; are 'their truest friends and their greatest benefactors.' The idea intended here to be conveyed is entirely bewildered in verbosity.

'So spins the silkworm small its slender store,
'And labours till it clouds itself all o'er.

The sentence might be read as follows: *If men are constantly in danger of mistaking the road to heaven, those who stand ready to lead them to safety are their greatest benefactors.*

Page 5. At the bottom, our author says, 'The ambassadors of a 'meek and lowly master, are armed with no weapons but those of rea-'son,' &c. &c. Pray what have ambassadors to do with arms or weapons? Their business is not to fight.

Page 6. He says, 'we would be loved *because we have discharged* 'the duties,' &c. &c. As he is here speaking of persons actually engaged in the ministry, he perhaps intended to have written *because we discharge*, &c. Our author proceeds, 'we neither profess to be endow-'ed with the supernatural gifts and wisdom of the apostles, nor with 'their power of dictating opinions without the possibility of errour,' &c. Does any body suppose, that the ministers of these days *are* so endowed? Where is the use of contradicting what no body supposes to be true? In the next paragraph he says, speaking of his text, 'I 'shall understand it,' &c. and 'I shall arrange the duties,' &c. Will our author condescend to consider whether the words, *we may*, would not have had a more agreeable effect upon the mind than '*I* '*shall?*' whether the words proposed to be substituted would not have savoured more of that diffidence and modesty, which is so becoming in all persons, more especially in one just assuming the character of an 'ambassadour of a meek and lowly master?'

Page 7. The author says, 'an opinion has unfortunately got into 'the world, founded upon misconception of some of the doctrines of 'the New Testament, or not properly discriminating between the 'world as it was in the days of the apostles, and as it is at present;

'that any considerable proficiency,' &c. &c. 'An opinion has got in-'to the world,' is an awkward and vulgar mode of expression, which might have been easily avoided. It is probable that 'the world' was nearly the same 'in the days of the apostles' as it is now, though the comparative qualifications of the ministers of the christian religion, at that time and at present, may possibly admit of dispute. The greater part of the sentence now referred to should have been enclosed in a parenthesis, from the word 'founded' to the word 'present,' including both. When it is read with this recollection, the misuse of the semicolon after the latter word, will remarkably appear. Indeed, if this sentence be read carefully, it will evince in a striking manner the objectionable mode which the author has adopted of constructing his sentences.

Page 9. He says, 'There are certainly many *things* in the sacred writings,' &c. He probably means '*many*' *passages*. The gentleman speaks of 'the bible which we have in our closets, and which is read in our churches,' &c. Pray is there any other 'bible?' Or is this to be considered as a little flourish of verbosity? In this sentence he has hit upon another kind of flourish. He repeats the word 'different,' four times in two lines, and the word '*distinct*,' which immediately precedes this *prettiness*, might also have been '*different*.' The word 'but,' which presently follows, is supernumerary. Not tired of repetition, however, in the same sentence where 'different' makes so conspicuous a figure, he gives us the word 'particular,' five times in six lines. This sentence consists of sixteen lines, and the next of twenty-five. What a pity it is that he had not reserved one of these pretty words, ('differ-'ent' and 'particular,') to grace the latter long-winded sentence.

Page 10. He tells us, that 'an accurate knowledge of the expres-'sions which were *in fact* (he means, *most probably*) used by our Saviour 'and his apostles, can be obtained ONLY by a careful examination of 'almost innumerable copies.' He then proceeds to say, that other means are necessary, and states as one, 'comprehending generally, the genius *or* (*and*) idiom of the author's dialect, the peculiarities of his style,' &c. Then follows a little more verbosity, as our author condescends to tell us of what kind the style may possibly be; 'whether 'plain or figurative, concise or diffuse, argumentative or pathetick.' So much delighted is he with '*working up*' these three, four, and five syllable words, that in the next clause, he is utterly incomprehensible to common minds. What can be meant by 'the countries which are ei-'ther the subject of description, (*of the birth place of the writer*) or the 'scene of narrative, of the birth place of the writer?' No offence is intended to 'the author,' but really this appears unintelligible.

Page 11. Under the first general head 'the author' has numbered several paragraphs, 2, 3, 4, apparently as subordinate divisions of his discourse. Under the second general head, he has discontinued this

plan, though he is nearly as diffuse under the second, as under the first general head. He begins a paragraph in this page, 'Another duty of 'him who would preach the word of God faithfully, is,' &c. &c. Will the gentleman be so good as to consider whether the paragraph would not have been commenced better in the following words? *Another duty of the faithful preacher, is, to accustom himself to habits of frequent and close meditation.* It would have been less circumlocutory, though that to some persons might have been no cause of preference. The idea of some young divines in close meditation, reminds one of a stanza in the Dunciad;

'Studious he sate, with all his books around,
'Sinking from thought to thought, a vast profound!
'Plung'd for his sense,' &c. &c. &c.

But to proceed; 'the author' speaks of 'persuading rational beings to 'be rationally virtuous.' Can rational beings be irrationally virtuous? Was this word, 'rational,' repeated merely from a love of jingle? The words 'what hope,' &c. immediately following, have no reference to, or dependence upon, any preceding expression which can justify their independent use here. They can hardly be intended to refer to the expression in the preceding sentence, 'can possibly be expected.' To expect hope, would indeed be to refine upon refinement. Pray, can 'men' be 'pious' otherwise than 'from principle?'

Page 12. Our 'author,' says, 'a minister's discourse should be clear 'and easily comprehended.' He probably means, *easy of comprehension*, for he hardly intends to take the business of comprehension entirely to himself, and he cannot answer for the comprehension of his auditory. After stating a few ideas in a great many sonorous polysyllables, he concludes the paragraph by saying, 'It is thus only that he can do 'justice to his subject; and all this is the fruit of meditation.' It is pretty evident from many sermons, that to 'do justice to a subject,' is not necessarily 'the fruit of meditation.' In the next paragraph he talks of answering a certain class of men, 'in a style of general invec-'tive and contempt!' Ought this to be at any time the conduct of a christian minister, 'an ambassadour of a meek and lowly master?' What good would probably result from it? He next speaks of another class 'who have a right to be *convinced* by cool reasoning.' Does this young gentleman mean to insinuate that to *answer* and *convince*, are *with him* synonimous terms? In the next sentence he speaks of 'others of strong, comprehensive, artful and penetrating minds,' &c. Two epithets, although they might convey an idea as well, do not sound so prettily as four.

Page 13. Towards the end of the paragraph now under consideration, he falls into his former fancy for repetition. 'However' appears three times in two lines. So pleased is the gentleman with this

jingle, that he forgets (as in a former instance,) the proper meaning of words. He talks of 'arguments' being 'fruitful in artifices.' Perhaps he means, that his 'antagonist might be fruitful in artifices.' He concludes this paragraph in the same manner as the preceding. 'Now all 'this is the fruit of meditation.' Yet 'meditation' will not always produce this fruit. Industry properly directed, would be far more useful to many persons, than 'meditation.' Every man is not a Marcus Antoninus. The meditations of some men, are like the grave dozings of an owl in a barn. They may produce a 'te-whit, te-woo,' but after the exclamation is over, the hearer is just as wise as he was before.

Page 14. Our 'author' says, 'why should we conceal imperfections 'so notorious?' How can that which is notorious be concealed? Forgetting his former statement in page 7, that 'the world is different at 'present from what it was in the days of the apostles,' he says here, 'human nature, and *human passions* are the same in our age, as they 'were in the infancy of our religion.' Pray, are not '*human passions*' a part of 'human nature?' The word 'conscience,' (in this page, 14, fourth line from the bottom,) is used apparently for self deception. If this application of the word 'conscience,' be allowed in reference to speculative opinions, the grossest absurdities may be propagated under a specious pretence. The truth is, that the desire of proselytism, is generally founded either upon ignorance, vanity, or knavery.

Page 15. The word 'slaves,' in the second line, might be advantageously exchanged for *converts*. Our 'author' proceeds, 'There is 'in the world so much immorality, against which it is our duty to con-'tend earnestly, that we really ought to suffer our learned and pious 'brethren to amuse themselves with their humble speculations, without 'pouring curses upon their heads, or thinking ourselves bound to in-'jure their reputation, and ruin their influence. Some of the 'specula-'tions,' to which he may be supposed to allude, are not 'harmless.' Opinions, whose tendency experience has proved to be injurious, ought to be opposed; without, however, 'attacking the reputation, or ruin-'ing the influence' of their propagators, further than as expounders of the scriptures. The expression, 'pouring curses on their heads,' is too absurd and disgusting to require any other reprehension than merely stating it. It has been observed before, that when this gentleman gets the jingle of words into his head he forgets every thing else. The ensuing sentence is an additional instance of this frailty. The word 'weak' is twice repeated within five words. He says, 'the sect may 'be the weak opinions of a *weak* man.' The opinions of a 'sect' may be those of a weak man, but 'the sect' itself must be composed of human beings. He continues, 'They only who believe IT,' &c. Believe what? The 'sect' or the 'weak opinions?'

Remainder next week.

CONTROVERSY.

TO evince our most scrupulous impartiality, we publish the following Communication, without subscribing to the sentiments which it contains. The Anthology Reviewer perhaps will not think himself entirely subdued, when he is told that the Sketch of Spain, of 'only seven pages' contains more historical and geographical information, respecting that nation, than twenty-four large octavo pages of Doctor Morse's Universal Geography. We presume that this might readily be conceded, without risking any very great encomium on Mr. Paine.

DEFENCE OF MR. PAINE.

Laughs not the heart, when giant names that shine
Establish'd, as it were, by right divine;
Criticks, whom every captive art adores,
To whom glad Science pours forth all her stores;
Who high in letter'd reputation sit,
And hold, Astrea like, the ſcales of wit;
With partial rage rush forth—Oh shame to tell!
To crush a bard just bursting from the shell! CHURCHILL.

MESSRS. EDITORS,

THAT the greatest authors and most exalted geniuses must smart under the lash of criticism, is a remark frequently made and undoubtedly true. D'Israeli informs us, that Sophocles was brought to trial by his children for a lunatick; that some criticks had condemned the vanity of Pindar, the hard and rough verses of Æschylus, and the manner in which Euripides conducted his plots; Socrates was treated as an usurer, and Athenæus as an illiterate person. Plato, who has been called the Moses of Athens, the Philosopher of the Christians, and the God of Philosophers, has undergone a variety of criticisms; Athenæus accuses him of envy, Theopompus of lying, Suidas of avarice, Porphyry of incontinence, and Aristophanes of impiety. Pliny and Seneca say Virgil is destitute of invention, and Caligula denies him even mediocrity. Horace censures the coarse humour of Plautus, and Horace in his turn is blamed for fiction and obscurity. This catalogue might be stretched out "to the crack of doom." It is not surprising therefore, that the juſtly celebrated author of "Adams and Liberty" should be made to feel the envenomed shafts of envy and malignity, and the castigation of the "puny whipsters" of the times.

The preceding remarks I would not apply exclusively to a late publication in the Ordeal, which is considered as a harmless, good-natured attempt to raise a laugh at the silly, absurd practice of emphasising almost every word by a different type; nor to the observations of "A Reader" in the last Ordeal, which, though not altogether fair, discover no malice in the author. But the Anthology for March con-

tains a most pitiful ebullition of envy and spleen, purporting to be a review of a pamphlet entitled "Spain: an account of the publick festival," &c. These one-sided reviewers have, with wonderful sagacity, selected five sentences from "A brief Sketch of Spain," by R. T. Paine, jun. to prove that the author's "prose is bad enough to deserve the commendation of his admirers;" and they might have told us that this Sketch, which occupies only seven pages, contains more information than twenty-four large octavo pages of Dr. Morse's Universal Geography. Could they find no passage good enough to deserve the commendation of those who are not his admirers?

It is not pretended that Mr. Paine's writings are free from inaccuracies. He is no "faultless monster." It is not supposed that he writes to pamper the squeamishness of fastidious criticism. Every one knows that, from the warmth and exuberance of his imagination, his metaphors are sometimes obscure. Perhaps as many instances of ill-chosen figure and ill-constructed sentences might be selected from almost any page in the Anthology; though that work is conducted by a "Society of Gentlemen," eminent in Law, Physick, and Divinity.

From the style of this review, and especially from the concluding paragraph, it is evident, that the intention of the reviewers was not merely to expose trifling inaccuracies in this pamphlet, but to destroy the literary reputation of Mr. Paine. Many of his productions have attained to a high degree of celebrity, and the whole are now in the press, shortly to appear in a volume. This insidious attempt to stop the subscription, by mischievously reproaching the credit of the work, merits the contempt of every friend to genius, and of every enemy to detraction and malignity.

FAIR PLAY.

IMITATIONS

From the Silva in the Monthly Anthology for March.

'EPIGRAMS

Are easily made;' but to make things and to make things well, are different things.

At a literature club four witty wights met,
Will, Jim, Frank, and Joe, were the names of the set;
For our next magazine, we want epigrams eight,
Says William to Joseph, who facing him sat.
I've some notable wit, which when polish'd will do,
Cries Francis to Jim, who hop'd it might too.
What the plague, is this it? cries Will with a sneer,
Why Francis, your wit is as flat as stale beer;
You're mistaken, says Frank, 'and he smil'd as he spoke,'
'Tis *not-able* wit, which turns out *no joke*.'

MELANCHOLY OCCURRENCE.

A singular and calamitous event which happened in New-England, was long involved in the deepest mystery, and was brought to light a few years since. Mr. D—, when a young man, was married to a young and lovely woman, to whom he was fondly attached. A party of the friends of the family were invited to pass some days with them at his mansion in Charlestown, to celebrate the happy event. In the evening of the marriage they were amusing themselves with playing '*pawns*.' During the game every thing was redeemed but the wedding ring, and they all were employed in seeking for it, wondering where it was hid. Not being able to find it, nor obtaining any answer to their repeated enquiries, they became alarmed, *and every one with all the servants, were employed in the search.* The house was ransacked from the chamber to the cellar. The garden, the grounds about, every thing was explored in vain. Thinking it might have been stolen by a servant, notice was left at the jewellers' shops in Boston, to stop it, if it should be offered for sale. Nothing could be heard of it. The husband and wife lamented their misfortune, and were always tortured with this mysterious loss. After a lapse of ten years, a large *gold fish*, which had long been a favourite of Mrs. D—, died; she recollected approaching the open glass vessel in which the fish was confined, when she played pawns ten years before. She had dreamed that the fish had swallowed her ring, and she determined to cause it to be opened. Her directions were obeyed, and on removing a part of the entrails, just in the place where she had dreamed the ring had lodged, what, gentle reader, do you imagine was found there? Why, the ring to be sure, you exclaim. No such thing; they found nothing, verily nothing.

AN INSTANCE OF EXCUSABLE FRIGHT.

A lady of my acquaintance, related to me a story which happened to herself. The circumstance took place in Cornhill; she was at that time a young girl, and her chamber was on the first floor. It was a municipal regulation of the town of Boston, at *that time*, for the watch men to call out aloud the hours of the night. 'Past 12 o'clock, and a cloudy morning,' had just awakened her, when she heard a clattering noise above her, which seemed to whirl about with inconceivable rapidity. Presently she heard a door creek slowly on its hinges, and something descended the stairs with a noise as terrifying as it was unaccountable. She became more and more alarmed as the sound approached; and when the something jumped upon her bed, the young lady shrieked with apprehension and agony. 'Mew, mew,' whined *the cat*, whose feet her wicked brother Robert had shod with empty walnut shells; and who frightened at the noise they made, had been frisking about the house, and created general alarm.

ADVERSARIA.

"ARISTIDES, MILTIADES, PHOCION, AND SCIPIO."

THE democrats, in order to throw an odium on Mr. Adams, have published a pretended letter, in which Count Deodati is made to predict, that Mr. Adams would be treated like other great men in republicks, Aristides, Miltiades, Phocion, and Scipio; and Mr. Adams is made to add, that he expected it, and that history had verified it as to himself.

Now, in order to prove that Mr. Adams, who is well acquainted with ancient history, could not have compared his character and *fate* with those of the great men above mentioned, I shall give a very short sketch of each of those illustrious men.

ARISTIDES was a distinguished citizen of Athens, who rendered great and unexampled services to his country *in the field*, and so remarkable was his *modesty* and affability, that he consented to serve under his *rival and enemy Themistocles*. He was banished by his ungrateful countrymen, and *died so poor*, that he was buried at the publick expense, for want of estate sufficient for that purpose.

We can see no point of resemblance in this character to the history of Mr. Adams.

MILTIADES was another eminent Athenian Commander. In his first exploit against the Chersonesus he was guilty of the basest treachery against the inhabitants of that country. On his return to Athens he was employed in honourable commands in their army, and displayed great talents. He was at last accused of treason, perhaps unjustly, and was sentenced to death, but the punishment was commuted for imprisonment. He died in prison, but so poor, that his son Cimon was obliged to borrow money to redeem his dead body.

Surely it will not be pretended that Mr. Adams has experienced so cruel a fate.

PHOCION was both a celebrated orator and general of Athens. It is said he was too *modest* to solicit office. He was a man of a *mild temper* and persuasive manners. He was *extremely poor*. He was sacrificed by a faction in the state, and executed. At his exit he gave directions "that his son should *forget* the injuries he had suffered."—But it seems son disobeyed his instructions, and revenged himself by the blood of his father's persecutors. Historians say this was the only good action of his son's life, that he had but a small share of his father's abilities, and none of his virtues.

No part of this character or of this unmerited fate can be applied to the happy and illustrious life of Mr. Adams.

As to the last character (SCIPIO) we are not told whether the Scipio referred to by Deodati was the Asiaticus, or the Africanus junior;

both of them experienced ingratitude. The former having been fined, his estate would not pay the amount of the fine. The latter was strangled in his bed by order of the Decemviri.

We hope when the democrats invent another letter for Mr. Adams they will select examples a little more apposite.

Surely these instances of base ingratitude in former republicks ought not to be applied to a man, who, with his family, has received a series of honours and profitable employments, of which the history of no republick on earth can exhibit the parallel.

We are not disposed to depreciate the merit of these gentlemen; and we are convinced that their names will descend to posterity with all the reputation they deserve, unless pretended friends, or some unguarded act of their own, should tarnish the honour, which a liberal country has most munificently bestowed.

BIOGRAPHY.

I KNOW of no kind of composition better calculated to fix the reader's attention, than the history of great and good men; and of all specimens of biographical writing, I know of none, that in *simplicity* of style, importance of subject, and minuteness of relation, can vie with those in the PANOPLIST. Lest I should be thought singular in my opinion, I beg leave to present the reader with a few extracts.

In a Memoir of the Rev. John Newton, in the Panoplist for July, 1808, after an important relation of Mr. Newton's repeated voyages to Guinea, for slaves, we are told that through the kind procurement of a friend, he received an 'appointment to the office of tide surveyor of the port of Liverpool. This place afforded him much leisure, and the liberty of living in his *own way*. His circumstances now became *smooth* and uniform for some years, as before they had been *stormy* and various. At that time religion was at a *low ebb*, in Liverpool.'* The biographer then introduces a letter written by Mr. N. in which he says, 'I find my duty is to attend the tides one week, and the other week to inspect the vessels that are in the docks. I have a good office with fire and candle; fifty or sixty people under my direction, with a handsome six oared boat, and a cockswain to row me about.' Happy man! What, though religion is at a *low ebb*, yet thou enjoyest thy six-oared boat, and a cockswain to row thee about! Pattern of piety! thy sublime employment shall be the admiration of remotest posterity.

* In this extract I have taken the liberty to italicise a few technical words, not noticed by the Panoplist.

'Being at Leeds, he (Mr. N.) was desired by the late Rev. Mr. Edwards, to preach for him at White-chapel. He met a party of religious friends at Mr. Edwards's house, which adjoined the chapel; and took his tea (of which he was remakably fond) with them. At the appointed time the service commenced; and after prayer, Mr. Newton read his text, which was, 'I have set the Lord always before me; because he is at my right hand, I shall not be moved.' Mr. Newton began fluently; but in a few minutes he lost all recollection of his plan; was confused, stopped, and desired Mr. Edwards to come up and finish the service. Mr. E. urged him to proceed, but Mr. N. left the pulpit. P. 98.

Reader! have you observed several remarkable occurrences mentioned in the preceding extract? If you have not, then read it over again; 'pause and ponder, and ponder and pause,' and you will find that Mr. Newton 'took tea' with his friends! Why? to comply with common custom, or to prepare himself for the services of the chapel? No such thing; he 'took tea' because he was 'remarkably fond' of it.

Another remarkable circumstance, which would hardly gain credit, were it not related in the Panoplist, is, that 'after prayer he read his text.' If the unbelieving reader should doubt as to the truth or propriety of this assertion, Shakespeare furnishes an irresistible argument, which is to the point—'If two men ride a'one horse, one must ride behind.'

A third circumstance is more wonderful than all the rest. He was 'confused, stopped, and desired Mr. Edwards to finish the service.' Why did he stop? My dear sir, he stopped because he was 'confused;' and I presume he had more modesty than most of our extemporaneous preachers, who go on the better for being 'confused.' But why should he be confused? Lord, what a stupid reader you are, to ask so silly a question. Don't I tell you he had 'lost all recollection of his plan?'

'He published a narrative of the former part of his life. This procured a small addition to his income, and excited a greater attention to his ministry. 'The people,' says he, 'stare at me since reading it—and well they may. I am indeed a wonder to many—a wonder to myself; especially, I wonder that I wonder no more.' Bless us! what a crowd of wonders is here!

Many more passages, equally beautiful and instructive, might be selected, but *let these suffice.*

BOSTON THEATRE.

Master J. H. Paine, who has lately distinguished himself at New-York, by his personation of several important dramatick characters, and surprized the inhabitants of that city by his uncommon powers of

elocution, has appeared on the Boston stage, where he has performed the parts of Norval in Douglass, and Zaphni in Mahomet, with extraordinary skill. We believe we only echo the publick opinion, in declaring, that his judgment seldom fails of correctness, that his elocution is remarkable for its purity, and his action and deportment are eminently well suited to the passion he represents, and the sentiments he pronounces. He has satisfied the judgment of the impartial, whilst he has exceeded their expectations; and he has amply gratified the wishes of the friendly, by the success which he has hitherto obtained.

RECENT PUBLICATIONS.

7. Report of the Rev. Mr. Puffer to the corresponding secretary of the Evangelical Missionary Society. Also the Report of the Trustees of said Society, at their annual meeting, October 5, 1808. Worcester, I. Thomas jun. In which the author questions the utility of conducting missions on the usual itinerant plan, in which much is attempted, and little done, and proposes that missionaries limit their labours to two or three parishes.

8. A Sermon delivered at the Installation of the Rev. Horace Holley, to the Pastoral Care of the Church and Society in Hollis-street, Boston, March 8, 1809. By Joseph Eckley, D. D. senior Minister of the Old South Church, in Boston. To which are added, the Charge, given by Rev. John Lathrop, D. D. and the Right Hand of Fellowship, by Rev. Dr. Kirkland. Boston, Belcher. This publication, especially the latter parts of it, is an emanation of what the catcholic spirit of the Bostonian christians once was. But the days seem to be hastening, when the intolerant temper of Archbishop Laud is to be exercised in all its relentless fury.

INTENDED PUBLICATION.

G. Graupner proposes to publish, in a neat pocket volume, a collection of Glees, Catches, Canons, Duets, Rounds, &c. &c. usually sung by the Anacreontick Society in Boston, principally composed by Messrs. Harrington, Hayes, Hook, Aldrich, Green, Bryce, Haydn, Purcell, Atterbury, Webbe, Dibdin, and other eminent authors; to be entitled The Anacreontick Vocalist. This work is to be handsomely engraved on copperplates, and to contain from 70 to 80 pages. Price to Subscribers 1,50 cents.

TO CORRESPONDENTS.

No. 3 of "Letters from Boston" was not received in season to be inserted in the present number.

A Communication from Cambridge is too trifling in its nature for this paper.